



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

➤BOOK ❖ NOTICES.◀

WHAT IS THE BIBLE?*

In this book, Professor Ladd has deepened the obligation which, a few years since, he imposed on biblical students by his work entitled "The Doctrine of Sacred Scripture." The aim of both books is the same, viz., to state what modern scholarship has arrived at concerning the origin and nature of the Old and New Testaments. Yet the later book is not a mere abridgment or condensation of the other. It is a new treatment of the same subject. The former work was an elaborate exposition of the materials of criticism and of critical processes, for scholars and specialists. The book before us is for thoughtful and scholarly minds who have neither time nor training for extended and detailed investigation. Any intelligent reader of the English Bible can appreciate this book from beginning to end. Yet the argument is full and adequate. Indeed, this is the better book. In the earlier treatise, the author seemed often overloaded and embarrassed with the riches of his materials. As he was doing the work exhaustively he became prolix. Here he moves freely and in better mastery. The style both of thought and expression is more simple, direct, and perspicuous.

We need not outline the contents of this book. We cannot express our accord with all its views; yet they are in the main what the method of inquiry adopted inevitably reaches, and that method we unqualifiedly commend. It is the Inductive Method. The preconception of what God should do to make himself known is set aside as unphilosophical, men being unable, *a priori*, to say what course it might be wise for the divine mind to pursue. When we shall have learned from careful study, what he has given to us in the Bible, we shall know what it was wise for him to do. This method of surveying the facts involved, free from dogmatic assumptions, is surely making its way and bursting the bonds imposed in the creed-making period of the post-reformation theology. The Bible is not a book, but an entire literature, evolved in connection with a great movement, in the consummation of which movement we have a wonderful revelation of God as the Father and Redeemer of men. The study of this literature as such, the study of everything in its divinely historic setting, is exceedingly fruitful and inspiring. At first it seems to make sad havoc with cherished notions. It shows the composite structure of the Pentateuch. It exposes discrepancies, disagreements and errors. It finds a claim of inspiration, but not of absolute infallibility, in the writers. The mind thus freed from the necessity to adjust all minute details of narrative, or to reconcile all seeming differences, can see things in their large and just relations. This, which disturbs the timid, in no way invalidates the authority of the divine revelation. For

* **WHAT IS THE BIBLE?** An inquiry into the origin and nature of the Old and New Testaments in the light of modern biblical study. By George T. Ladd D. D., Professor of Philosophy in Yale University. New York: Charles Scribner's Sons, 1888. Price, \$2.00.

study of this kind discovers that these writings are molded according to certain ruling ideas, that over them all presides one commanding aim, through all "one increasing purpose runs," the culminating fact being the revelation of God as Redeemer in the person of Jesus Christ. And not only in that person, but from the beginning, he was dealing with his people as a Redeemer from sin, and making known as fast as they were able to receive it, the truth of himself, "until in the fullness of time he sent forth his Son." The inspiration of scripture writers is not without importance; but it becomes secondary, when we find that they held it to be secondary, being intent only to make it clear that the historic process in which they were was an *inspired process*. The absolute infallibility of writers is of little account, as long as they make it luminously clear that the *organizing factor* of the entire movement is the living God, making himself known as the Jehovah of Israel and the Saviour of mankind. It is the consciousness of this manifested glory that bursts forth in incomparable poetry and eloquence, and commands the willing assent of human hearts. In such a light, the miracles and prophecies, the biographies and marvelous events, become easy of interpretation and of lasting, living interest.

We commend Professor Ladd's new book as a very important contribution to the literature of biblical introduction, and as a very happy recognition of the intelligence of a numerous body of laity and clergy who are not specialists in criticism.

S. H. LEE.